

INFORMATION FOR THE IGNORANT

OR
THE APPLICATORY PART OF A LATE
PRINTED BOOK, CALLED, A LIGHT FOR
THE IGNORANT, containing a few Observati-
ons upon the 1 Cor. 10. which doe strongly prove
it to be absolutely sinfull to heare the word
Preached in any False State, or
Assembly, whatsoever.

Also a *Postscript* containing a Challenge (layd down in 9
Propositions) to all the Non-Conformists in Old and
New England, and Holland.

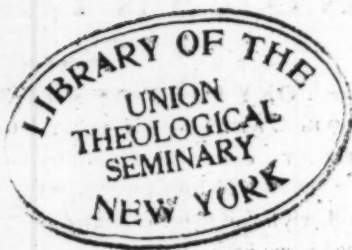
Made by N. E.

JER. 15. 19, 20.

Therefore thou saith the Lord, if thou return, then will I bring thee
again, and thou shalt stand before me, and if thou take forth the pre-
cious from the vile, thou shalt be as my mouth, let them return unto thee,
but return not thou unto them.



Printed in the Year of God, 1640.



NOV 18 1944

1640
tI.43



A FEW
OBSERVATIONS
OUT OF THE 1. CORINTHIANS 10.



HE First thing to be *observed* is this, That God having committed a Kingdome or Kingly state Ecclesiasticall to *Christ* our Mediatour who is the King of it; that those that he doth bequeath or commit this Kingly state unto, they are by actuall receiving of it, Incorporated into him. This the Scripture calls an *ingrafting into Christ*, Joh. 15. 1. Rom. 11. 24. it is called a *marriage*, Reve. 19. 7, 8, 9. and divers other phrases it hath to set it forth.

Secondly, that this is Simbole-wise set forth by example of *Israel*, the act that the *faithfull* doe, comparing it with theirs; and *Moses* with *Christ*, and the Mosaicall state, and *worship*, with the Evangelicall state and *worship*.

Thirdly, that this *state* and *worship*, it being *Gods*, they were only bound to it, and to no other: but straitly charged to observe whatsoever he had given them in charge, and to *walk uprightly* in this *state*, and in all the *ordinances* of the Kingdome. So that to this *state* must *men flow unto*, and to no other, and here to abide and not to depart.

The *straying*, of the *faithfull* in matter of Religion in publick affaires, is called *Idolary*, the which the servants of *God* must flee from, vers. 14. The *faithfull* must not break the first Table, no more then the second.

The Second Observation is this, That as the *faithfull* are in-

INFORMATION

corporated into Christ (that is, *tyed and knit to him*) so that Christ and his appurtenances goe together, I meane the *priviledges* of the Mediatourship, the *priviledges of marriage state*, and all the *appurtenances* thereunto belonging, *vers. 16.* and this *food* is for all the *faithfull*; so that as they have the *true and glorious state of Christ*, so they have it fill'd and adorned with *rich and glorious priviledges* and *ornaments*, and that as they be *spirituall*, so they be *precious in nature and use*. Here is the *state, habitation, and dwelling* of the *ordinances of God*: these and none other are the things commanded to be *observed and kept*; these and none else have the *promises* belonging to them; these and none other have *joyce and life* in them, in this *state*.

And as here be all the *ordinances of Gods publicke worship*, so here is the *appurtenances* belonging to them, as *Scate, Lawes, Offices, and administrations*, with their *glory or blessing* on them.

First therefore here be the *ordinances of Christ*.

Secondly, they be here in their *proper place*.

Thirdly, they be here in their *right use*.

Fourthly, they stand here in their *beauty*, with the *blessing* on them, with all their *attendances*, and with the *lively use* of them.

The Third *Observation* is in *verse 17.* because the *faithfull* are *one body*, or *bread*, or *cake*, they be *united and knit together* by a *spirituall bond*, or *tye*, even their *corporation*. This *one-nes* is such that admits not a *division in religious acts*, they be a *religious society* or *body*, it is *spirituall one*. This respecteth chiefly those that be a *body*, or *Church* (yet it is largely to be understood) for there is no permission given to any to *walk contrary to this rule*.

To this *one state of Christ and ordinances*, and *priviledges*, with their own *appurtenances* thereto appertaining, belongs *one people* or *body*, or *Church*, with their adherent matter adhering thereunto. So this *one body* is partaker of *one bread* or means of *spirituall nourishment*, which is *spirituall feeding* upon the *ordinances*. So that as the *body is one* (that is) *one in compactness or knitting*; *one in Charter*; *one in Lawes*, *one in ordinances*, *one in offices*, and *one in administrations*; so it must be *one in communion*, and *one in feeding* on this *bread*, or means of *spirituall nourishment*. They being baptized into *one Christ*, by *one Spirit*; partakes of *one calling*, and of *one faith and hope*, as *Ephes. 4. 4, 5, 6.* so partakes of *one fellowship*, *1 Cor. 1. 9.* So that here is the *open house* that *God* doth *keep*, that whosoever is *hungry* must *come to*, for to *satisfie* their *hunger*, and not seek *spirituall food* any where else but in this *state*.

The

for the IGNORANT.

The Fourth *Observation* is out of Verse the 18. where the Apostle layes it downe example-wise, that so as in a Table or Glasse they might see the pyrat in hand; and the ground that the Apostle layeth against them to disprove, and condemne their judgement, and to their practise in eating of the Idols *instituted meats* (if any did so) this Verse shews that the aforesaid *state* and *ordinances*, and all things pertaining to them, they be unseparable: so that those that partake of the *ordinances* in a *state*, partakes of that *state*, or *power* and *authority*, by vertue of which they are administred. So that as every *ordinance* of that *state* hath an *author*, or *institutor*; so they cannot partake of the *ordinance* but they must partake of the *Altar* that *sanctifieth* the *Ordinance* to be receivd. By *Altar* in the New Testament of Christ is to be understood not any *materiall Altar*, as that of old: but some *spirituall thing* or *things*, as is cleare in the Testament of Christ. Now that there is an *Altar* in the time of the Gospell, as well as in the time of the Law, is cleare by a multitude of places of *Scripture*, Ezek. 43. 14. Heb. 13. 13. Reve. 8. 3. That this *Altar* is not Christ himselfe, is cleare to me from this 8. Chapter and 3. Verse, where he is the *High Priest* that offers up the incense with the prayers of the *Saints*: And that is not in the heavens properly, but in the *heavenly state*, appears by the 1, 2, 3, 4, 5. Chapters, with the whole Revelation. What this *Altar* is we may gather out of Reve. 11. 1. where the *Temple*, and the *Altar*, and the *worshippers* are distinct. The *Temple* I conceive to be the *state*, for that compriseth all within it, as the *Altar*; the severall *institutions* therein, the *worshippers*, the *people*, and this appeareth in the text. That this is no *worldly Temple*, but *spirituall*, is plain: For as the *Altar* is, so is the *Temple* (to wit *spirituall*) therefore the *oblations*, and *sacrifices* be *spirituall*, the which being offered to God in, and upon this his own *institutions* or *Altar*, they become acceptable, as Heb. 10. 19, 20, 21, 22. And as it is in this *true state*, so it is in all *false states* (that is) there is the same *communion* and *communion* betwixt the things themselves (that is) the *state* depends upon the Lord of it, and owner of the same (as afterwards may be seen) and the *institution* depend on the *state*, and the *ordinances* depend on the *state* and *institutions*. So that without the *state* no *institutions*, and without *institutions*, no *ordinances*, and so no *worship*. So also is the *matter* dependant on the *forme*, and the *forme* or *state*, on the *author* of it; so that the *matter* and *forme* are *relatives*, and the *forme* and *author* are *relatives* also (that is to say) they cannot be separated. So the

receiv

INFORMATION

reccit or partaking of such ordinances that are to be partaked of in a state, the partakers to have communion with the state and King of it, as this example doth shew. So that the matter is dependant on the sacrifice; the sacrifice dependant on the Altar, the Altar on the state, the state on the owner of it, and so cometh in here. If this were any thing to reprove the judgement or practise of the Corinthians; then it sheweth that by their generall communion in eating instituted meat, in that instituted state and Temple, they did partake of it, even of that diabolicall state and institutions, though they were not of that body, but were of the Church of Corinth, and come to the Idols Temple but on occasion: yet saith the Apostle, *those that eat of the sacrifice of the Altar, partake of the Altar, for it is the Altar that sanctifieth the gifts so the receiver*, Mat. 23. 19, 20, 21. and it is the pollution of it, (that is to say of the Altar) that pollutes the gifts or sacrifice, and those that offer it, Hos. 9. 1, 2, 4. Eating is used for receiving and for feeding, and so for all religious communion, as Act. 10. 13, 14. and in this Verse for partaking of the Altar, as well as of the sacrifices, shewing that he that partakes of any administration in a state, doth partake of the power, or institution, by vertue of which it is administrated.

5. The Fifth Observation, is out of Verse the 19. where the Apostle as he doth mention the ground that their judgement was built upon Chapter the 8 verse the 4. so he also useth their own grounds, in their own phrases, that so he might both reprove their error, and also that he might shew the contrary. Now in that the Apostle speaks question-wise, it is not because he made doubt of the unlawfullnesse of their practise, but to shew the vanity of the ground of it; and to shew that when it is compared to the truth, and brought to the true touchstone, the revealed will of God it vanisheth away, though it might seem colourable and strong: yet it being but the beame of a Spiders webbe, in regard of the truth it selfe, he shews it hath no force nor strength in it: therefore he inclusively affirmeth that the Idol is something, and that that which is offered to Idols is something, because it alters its property to that which it was before, being now set apart for Religious uses, and is not to be understood that he held as they did but the contrary (namely) that it was unlawfull for them to goe to the Idols Temple to eat of their meat or sacrifice.

6. The Sixth Observation is out of Verse the 20. where the Apostle comes to a full answer affirmatively to their objection layd

for the IGNORANT.

layd down Chap. 8. 4. *that there is but one God.* And in it are sundry things to be observed : As First the thing implied in the former Verse (to wit) it was not as it was thought, but as he plainly affirmeth in this 20th Verse (to wit) *that the Gentiles did sacrifice to Devils*, in which he shews what a neare relation there is between the *worship*, and the *worshippers* : the neare conjunction between the *author* of their *worship* (namely the Devil) and the *worshippers* who had communion with him. And if it be here objected this is meant of none but the Idols *worship*, and not of those that *worship God*, and that with some glorious shew of *truth*, as is done in the *Antichristian state*, it must be remembred, that if we will *worship God*, it must be tendered up to him, in his own *hense*, and by his own *rules* and *ordinances*, or else it is not *his*, neither doth he *accept it* : neither can men truly be sayd to do it to him, if it be done in any *false* *state* whatsoever, he being any the *author* of it, but some other, for he never instituted no *state* for his people to *worship* and *serve* him in, but only *one* (namely) this *heavenly Jerusalem* which is the *mother* of us all, Gal. 4. 26. therefore though men that walke in *false states* do pretend that they *worship God*, even the *true God*, yet the *truth* is otherwise ; and this I apprehend to be cleare in this Verse : for the *Corinthians* would never have frequented a *worship* that they had knowledge of it, was done to the Devil, neither had the Apostle said any thing to the purpose in so saying, had it not been so that they did not know that it was so, for they did plead for it upon other tearms, even upon morall grounds (as the Professours doe for *hearing* in the *Assemblies*.) So then in follows undeniably, that men may pretend to *worship the true God*, though the *matter* and *manner* of *worship* be *false*. So also that men in *religious communion* cannot sever at their pleasure, and put difference between the *office* and *administration*, and the *ordinance* and thing *administred* (that is) they can as they pretend heare the *word*, and partake of the *exercise* of the *gifts*, and yet not partake of the *office* : for they doe not (they say) heare him as a man in *office*, but as a man indued with a *guise* to *preach* the *word*. If these persons are so skilled in this division, let them shew their *wisdom* herein, and compare it with the *wisdom* of God, which saith that there is no dividing of them ; so that as any partakes of the one (that is of the *administration*) they doe partake of the other (that is) of the *power* or *office* by vertue of which it is *administred*. For we must remember that an *office*, and an *administration*, is the Chariot wherein the thing *admini-*

Strad

INFORMATION

fixed doth ride, and were it not for the office, neither person, nor guist, nor ordinance, nor administration cou'd be there, to exercise his guist, so that the power puts into office, the office into administration, and they both put forth the ordinance, or thing administered. Here also if any think that those that are not joyned into fellowship, that they are more tolerated in this particular then others that are in a state: The Apostle overthroweth that whilest he sheweth, that those of Corinth that went to the Idols Temple, went as those that were not in fellowship with them, for that was not all their sin, that they for the present left their society, but that they had taken up a sinfull communion, both with persons, and with things, which was unlawfull. So that the Apostle urges the faultnesse of that practise, chiefly for the unlawfulness of it in it selfe, which he would never have done, had not that place or state bin to have been abandoned of all whatsoever that feare the Lord: Therfore this practise of going to Idolatrous Assemblies, which the Spirit of God calls *whores houses*, Prov. 5. 7. 8. & 13. 14. is not onely unlawfull in the Corinthians, but also in all others that be in the order of the Gospel, for what ground or warrant hath persons to come there at all; seeing this is one badge and marke of our Christianity to have our faces towards Sion; and our backs upon Babylon; Jere. 50. 5 & 51. 9. and in the walking in this way, and on this ground persons are to be held, and judged the people of God, and not otherwise. So that here is a shutting up of the controversie, namely, that there is no more to be said, but that this verdict must be given, even that they that had communion with the Gentiles in their Temples and sacrifices had communion with him that the Gentiles had communion with: But the Gentiles did sacrifice to, and had communion with Devils; Therfore those that had communion with them in eating of their sacrifice had so too: But it is the mind of God that all those that be called by his name, should not have fellowship with Devils: Therfore of all that feare God it must be required, which is done by us when we forsake all false and Antichristian wayes, and walke onely in Gods true wayes, without halting, worshipping him in Sion the City or place of his presence, according to his own appointment.

20 The Seaventh Observation is out of Verse the 21st where the Holy Ghost doth shew the impossibility of the people of Gods partaking of the administrations both in a true; and false state according to rule, and without wrath: for as the former part of the Chapter doth shew in those examples both of the sinne of the Israelites, who although they were incorporated into the body unto Moses

for the IGNORANT.

Moses their Mediatour, and type of Christ, whose lawes and ordinances they were to observe, yet ran a whoring after their own inventions, and also of the wrath of God manifested on them that did so; Verse 5. 7. 8. 9. 10. for God cannot indure any halting between him and Saul, 1 King. 18. 2 neither can a man serve two Masters: but as Christ hath purchased soule and body, with the price of his own precious blood, so he will have us to glorifie him in our soules and bodies, 1 Cor. 6. 20. & 7. 23. which is done by our obedience to the truth, so that the observation of these things themselves be the onely things of our wealth: it is therefore the Saints wisdom to keep them in the sight of all the people. The Lord having set before us life and death, it is the wisdom of the Saints to elchew the wayes of death, and to have their feet guided in the paths of life; these things being so opposit to each other, that the embracing of the one, is the rejection of the other, for a man cannot walke in the true wayes of God, but he must reject, and hate the false wayes of the Devill. Besides for these, and like sinnes (that is) for leaving of the pure wayes of God, and embracing wayes of their own, the Lord removes the Candlestick from; and abhorres even his own inheritance; so that for this he forsook the Tabernacle of Shiloh the tent that he had pitched among them, Psal. 78. 60. so that they be unfit for communion with him, and incapable of such heavenly treasures as the Saints are made partakers of, that so do. So that God doth warrant and approve of no such persons walking so; so that if there be an evil heart in any, thus to depart, or draw backe from the living God, his soule can have no pleasure in them, Heb. 3. 12. & 38. 39. And thus I understand this Scripture treats of the communion of the people of God both with him as God, 1 Joh. 3. Heb. 12. 23. and also with Iesum as Mediatour, ver. 24. and to Iesum the Mediatour of the New Testament. The things that they have with God in Iesum Christ is that heavenly state called Mount Sion, the City of God, the heavenly Ierusalem, and the drawing neare to God in the wayes of his worship herein, is the drawing nearer to him in a new and living way, consecrated by the vayle of his flesh, Heb. 10. 20, 21, 22. This being the state which the Lord hath instituted for the good of the godly, they are here to dwell under the shadow of the Almighty, Psal. 91. 1. there to be down in peace and quietnesse because the Lord is at one with them, and not to change their habitations; for all other wayes are wayes of darknesse, Ilay 59. 8, 9, 10, 11. and he that walkes in darknesse though he sayes he hath communion with God, he is a liar (as saith the Apostle, 1 Joh. 1. 6.)

B

Seeing

INFORMATION

Seeing the Saints have received a *Kingdome* that cannot be shaken, yea a *Kingdome* with all the glorious appurtenances thereunto belonging: therefore let all the Lords people have grace, whereby they may serve the Lord with reverence and godly feare, by walking uprightly and unblameably in his wayes. Concerning the approved use of Gods ordinances we are taught of God, to use them as he hath given commandement and not otherwise: For in Exod 20. God straitly forbids the unholy use of any thing that his Name is put unto, the which is done when it is used any other wise then that he hath appointed, as the whole body of the Scripture doth plainly manifest. Now Gods Name is largely to be understood, and the command is as large as the name or things: so that by Gods Name we are not onely to understand Gods Essence, as Exod. 3. 14. but also his Attributes, as Exod. 3. 5, 6. and also his Ordinances, his Word and Gospel, Deut. 33. 34. Acts 9. 15. as also the Law of Christ, Esay 42. 1. is called his Name, Mat. 12. 21. also prayer, Gen. 4. 26. and Gods whole worship with all his ordinances pertaining to the same, Deut. 21. 5. Mal. 1. 11, 12. and his Seales, Mat. 28. 18, 19. and his Censures, 1 Cor. 5. 4, 5. Mat. 18. 20. So that God requires the holy use of all whatsoever his Name is put unto; so that as he doth in the first Commandement forbid any besides himselfe to be worshipped, so in the second. he requires all worship to be performed to himselfe onely, according to his own rules expressed in his word, which containes the onely Rules for worship: so that, as we must receive them onely, and worship him onely by those rules, so we must use them as he hath required, and not after, neither our own wills, nor after any others; but to take heed that we doe observe to doe them, as he hath given charge to use them, and not otherwise, for he will not hold them guiltlesse that shall use them otherwise then he requires. So that this Law of his is the ground of all worship, even of that worship that he requires, and it inforceth the same, and perfectly bindes even all that will by the word of God manifest themselves to be the people of God to keep close to it, and not to meddle with any other state, ordinance or worship whatsoever, as the tennour of this Law rightly discerned doth manifest: as also the tennour of the New Testament doth plainly shew (namely) that the Lord Iesus Christ hath removed the Candlestick from the Jews, and given it to the Gentiles, Rom. 9. and 11. Chapters, as also Mat. 22. 2. 7. and so forward, Mat. 21. 43. This state or Kingdome hath diverse names in the New Testament, as the stocke of a Vine, Joh. 15. it hath the name of an Olive

for the IGNORANT.

Olive stocke, Rom. 11. 24. the name of a Kingdome, Mat 21. 43. Mat. 22. 2. the name Temple, Rev. 11. 1. City, Mount Zion, Ierusalem, the house of God, Heb. 12. 22. a Golden Candlestick, Rev. 2. 1. This state so diversly named, and set forth, is the proper *seate* or being of all Gods *publike* ordinances, and *worship* (as the Temple of old was, so is this) as the 1 Cor. 10. doth shew, and as all the Primitive examples doth plainly prove. So that the ordinances of *worship* as they be placed, and seated there, so they cannot be lawfully used any where else: so that as *Israel* of old was tyed to the *worship* and *sacrifices*, and *feasts* of all kinds that did belong to Gods *publike* worship, so they were strictly tyed (as to the *worship* it selfe, so to) the place that he had chosen out of all the Tribes to put his Name in, Deut. 12. 11. 1 Kin 8. chap. compared with the 9. 2. 3. thither to resort at the time appointed, there to worship and serve the Lord, as also to rejoyce before him, and in his presence. Therefore if there were in any a refusal or omission, it was a forsaking of him, and did procure his wrath, as in the 2 Chro. 29. 6, 7, 8, 9. So the Apostle exhorts to take heed that there be not in any an evil heart in departing from the living God, Heb. 3. 12. but to keep close to the way of his Commandements. Therefore seeing the Lord hath so placed his ordinances that they cannot be lawfully removed out of his own house, and that all those that will manifest themselves to be the Lords people by their obedience to his will, must thither repaire for the food of their soules, and not to wander in the way of the strange woman, seeing *Wisdom* hath a house polliashed, her table furnished with dainties, the command and call of God to come thither, Pro. 9. 1, 2, 3, 4, 5, 6. Mat. 22. 3. Cant. 1. 6. and the right use of them, with the promise of blessing on them, 1 Cor. 10. 16. and all the appurtenances that belong to them, as this 1 Cor. 10. doth shew. Therefore as all persons in matters of Religion are straitly forbidden to worship any other God but the true God, so also to worship him by any other rules then what he hath layd down: so after no other manner then he hath prescribed, as the Scriptures do jointly drive at, and may be seen in this 10. Cor. The which that we may a little the better understand, for this end, we must consider that we speak of Gods *publike* worship, and not otherwise; so we must oppose such acts of Religion as are done in a *publike* state: so that the sequell of my reasoning is not only to prove the administering, and receiving of the *seales* in a false State to be unlawfull, but all other actions (as the preaching and hearing of the word) or of what nature soever they be, being done by

INFORMATION

that Diabollicall opposite power to *Christ*, as also by opposite persons to *Christ*s Subjects of *Christ*s Kingdome : these persons being powred and authorized, not by *Christ*, but by his adversary, so that they are functioned and officiated by the enemy of *Christ*, though for some causes to God, and themselves they prophane-ly, theevishly, and usurpedly intermeddle with some ordinances of God, for which sin they may justly feare that he will shortly come in flaming fire, vend-ing vengeance to them for that their wickednesse, that though they preach his word, yet doe not know him, as his servants know him : and also for detayning the truth in unrighteousnesse, 2 Thess. 1. 18. Rom. 1. 18. So in the second place I will shew that whatsoever power Ecclesiasticall, and state Ecclesiasticall is opposite to *Christ*s power, and state, that that is a whore, and is by the rule of Gods word to be fled from, and none of the servants of God to be found therein ; For the Lord calls all his elect ones from them, as from the place where the life of grace cannot breath in, and as from the Cage that is so uncleane, that there can be no building, or abiding there for the Lords cleane Fowles, for that is the hold of every unclean and hatefull Bird, Rev. 18. 2, 3, 4. Therefore seeing the good word of God which is holy in it selfe, yet it comes to be unclean in the use of it in false states : so that instead of nourishing the soules of them that use it there, it undoes them, and is a two edged sword to slay them in the true, and right sence of it. So that those vaine and frothy flourishes which are made by the Subjects of *Antichrist*s Kingdome of those glorious things they have, and possesse in these dayes, are by the Lord reproved in his truth, as well as the Idols Temple, whose indeed they be and not the Lords. So that this is it that I would prove. First, that God hath given a Kingdome, and State Ecclesiasticall to his Servants. Secondly, that this Kingdome and State is compleat with Laws, and Ordinances, with Officers and Administrations for the execution of the holy things of God. Thirdly, that as all that by rule would be judged to be the Lords people, are commanded of God to seek the place where he hath put his name, there to seek rest for their soules ; so also they must manifest themselves to be the Lords by their obedience to the truth, in cleaving to that old, and good way that leadeth to eternall life. Fourthly, that no publike worship can be performed to God out of this Kingdome, and state : and that I conceive is clearly manifested out of this 10. Corinths. by the example of *Israel* of old. Secondly, in that the faithfull in time of the Gospel is in an estate more glorious then they were Heb. 10. 28, 29, 32. 22. Therefore when the Saints come into any other state,

or,

for the IGNORANT.

or are under another institution, performing Religious actions therein, they be by the voyce of God pronounced to be Idolaters, as this 10. Cor. 7. doth shew. Fifthly, *that the Ordinances of Gods house must not be removed out their place, which is their own state*: for as the vessels of the Sanctuary were prophaned by polluted persons, so also in the use of them in any other place then where the Lord had commanded them to be used: for they could not be used *holysly* among the Babilonians who set them in their Temple, because they wanted their proper seat or place of and being all those that had them when they were removed out of the *Lords house* could not use them but prophanely, they being not the persons that God had appointed to use them, nor the place. This is plain if we consider the tennour of Gods Book with the third precept. So that he hath compiled *state, laws, ordinances*, with their offices and administrations together, as may be seen in all the Churches, and in this 10. Cor. Further, *that as men must not partake of any of Gods ordinances but according to rule*: So must they use and frequent none other, for all wayes of a mans owne are by God condemned, all precepts of men forbidden; therefore the *state and ordinances of Christ* with all appointments must of all Gods people be flowe and adhered unto, not to be departed from, they being the onely life of the *soule*, the wells in the right use of them, that the waters of life doth run in. So that by this little that is said, I may be discerned both what I intend, and also the drift of the Scriptures, which is, that Gods ordinances cannot be rightly used out of his own spiritual house, or state; and that it is unlawfull for us to goe any where else to partake of any of them, Cant. 1. 6. whether it be the Sacrament or hearing of the word, seeing he that partakes in any administration in a state, partakes of the state it selfe; and so hath communion with the Devil, the author and king of all false states, as the Apostle against the Corinthians in the 10th Chap. doth strongly prove by many illustrations. So that hearing of the word under an Institution is aswell communion as receiving of the Sacrament: for the sacrifice here spoken of, was part of the Jews worship, and not any of their Sacraments, as the Non-conformists ignorantly and blindly affirme. For they had Circumcision, and the Passover for their Sacraments, instead of which Christ our King, and ordinance instituter, set up for us under the Gospell Baptisme, and the Supper. Now unto as many as walke according to this rule peace be unto them, and mercy, and unto the whole Israel of God, Amen.

POST.

POSTSCRIPT.

A PVBLIKE CHALLENGE MADE BY N.E. to all the Non-conformists or Reformists in Old and New-England, and Holland, in the behalfe of the totall Separation, but in a speciall manner made to those persons in London that are convinced that the Church Ministry and worship in England are all of them Antichristian, and yet hold it lawfull for themselves to walke in a stragling spirituall way, without joyning or uniting of themselves to a true visible Church. But all, and every one of you are Challenged to Answer these 9. ensuing Propositions particularly in writing if you be able. London An. 1640.

The first Proposition.



HAT the planting of Grace in the soule, is not only a renovation: but it is an inslamping ingrafting or creating of a new creature, or a communicating of the divine nature unto the soule, which in no measure is had before, no not in Mans innocencie; 1 Cor. 15. 45. to the 50. 2 Pet. 1. 3, 4. For Adam in his innocencie was but a perfect morall man; and had no participation nor divine communion with the divine nature, which if he had had, he had been as perfect as Christ himselfe, and could not possibly have fallen from his innocencie; for it is the Saints communion with the divinity of God which makes them that they cannot lose the truth of the seed of grace which God hath wrought, or bestowed upon their soules, 1 Joh. 3. 6. 9. & 4. 4. 2. 27. the ingrafting of which is the immediat, and alone worke of God, Joh. 3. 3. 5. 6. Ephes. 2. 1. 4. 5. 6. 1 Pet. 1. 3. 23. 1. Joh. 2. 20. 29. & 5. 20. 1 Cor. 2. 12. wrought without the use of meanes. And that all that the Ministry of the word, or any other meanes doth, is no more but this, namely, to manifest, and declare, that this divine principle or nature is in the soule, Luke 8. 5. 8. 15. or to build up, and strengthen the soule in spirituall things, or in the wayes of God, Acts 20. 28. Ephes. 4. 12, 13. 1 Pet. 5. 2.

2. That the onely materialls of which a true visible Church of Jesus Christ doth consist, and is made up of, is true matter, and true form, Col.

Rom. 10. 14.
17.
1 Cor. 1. 18.
21. 24.
AII. 27. 22. to
25. 34.



PROPOSITIONS.

Col. 2. 5. *that it is to say, that all the matter or people ought to be totally Separated from the world, and all Antichristian Assemblies whatsoever,* 2 Cor. 6. 15, 16, 17. Rev. 18. 4. Seeing God in all ages put a visible and distinct difference betwixt his people, and the men of the World, Lev. 20. 29. Deut. 7. 6. Act. 2. 40. & 19. 9. of whom it is required that they be not onely beleevers, but also have a competent measure of knowledge to *joyne, knit, and unite themselves together in the comly order of the Gospell,* Deut. 29. 9, 10. 12. Nehe. 10. 28. 29. Jer. 50. 4. Act. 11. 23, 24. And the reason why *faith* onely doth not make *fit matter*, is because that in the working of *grace* the soule is onely *passive*, and not *active* in the least, *faith* being wrought in, or upon the *soule* by God alone. But in *obedience* a *beleever* is *active*, therefore it is required he should be fitted with a measure of knowledge to render that *worship*, and *service*, which he offers up to God *aright*, and according to his *will*, otherwise it becomes *will-worship*, and a *lame sacrifice*, which is the *sacrifice of fooles*, in which God hath no *delight*, or *pleasure*, Ecclef. 5. 1, 2. 4. And the *forme* is that *bea-venly State, City or Kingdome* described in the Book of God, which hath diverse, and severall Names, as the *beauty of holiness*, 1 Chro. 16. 29. *Syon*, Psal. 84. 7. *Jerusalem*, Esa. 62. 6. the *Lords holy Mountaine*, Esa. 65. 9. 11. *his holy or secret place*, which the Lord hath chosen to dwell in, Psal. 132. 13, 14. *Jerusalem the mother of us all*, Gal. 4. 26. *The City of the living God*, Heb. 13. 22. *Mount Sion*, Reve. 14. 1. the *beloved City*, Reve. 20. 9. the *holy City*, or *new Ierusalem*, Reve. 21. 1, 2. the *Lord is there*, Ezek. 48. 35. and that we are now as strictly tyed to the *institutions of Iesus Christ* under the Gospell, as the Jews were tyed to his *institutions* under the Law, Acts 3. 22, 23. Heb. 3. 2. 5. & 10. 28, 29 & 12. 25.

3. That *Iesus Christ* in his new Testament never instituted no *National* nor *Provinciall*, nor no *universall Church*, which then must needs have *universall Officers*, but onely *particular Churches*, or *Congregations*, many of which may be in one *Kingdome* or *Province*, 1 Cor. 16. 1. 2 Cor. 8. 1. Gal. 1. 2. 22. 1 Thess. 2. 14. and all of them independent bodies, Rev. 1. 2, 3. Chapters, and yet every one of them have one and the same *state*, Gal. 4. 26. one and the same *King*, *head*, and *Lawgiver*, one and the same *Law*, one and the same manner of *government*, one and the same *ordinance*, one and the same *institutions*, and manner of *administrations*, having all *ministeriell power* within themselves, depending upon none but onely upon *Christ*, their onely, and alone *spirituall*, and visible *head*, 2 Cor. 11. 2. Ephes. 1. 22, 23. and the 5. 23.

Col.

PROPOSITIONS.

Col. 1. 18. 24. & 2. 19. who though he be *spirituall*, as the Subjects, *Laws*, *government*, *worship*, *ordinances*, and *administrations* are yet, is he *visible*, *Esa. 9. 6. 7. Psal. 110. 12. Act. 7. 55. 56.* As well as his *Kingdome*, and all the *Laws*, *ordinances*, and *administrations* thereof. And that it is altogether *sinfull*, and *unlawfull* for any whatsoever to inflict any *bodily* or *corporall* punishment upon any for *spirituall things*, or matters of *conscience*, seeing *excommunication*, or *casting out* into the world is now in the *Gospel* put in the place of *killing the body* under the *Law* which wicked practise notwithstanding is not only used by the *Dia-bolicall*, and *Satanicall Prelats* here in *England*, but also by the *Magistrates* and *Priests* in *New-England*, who *ungodly*, *wickdly*, and *sinfully* *imprison*, *banish*, and take away mens *goods*, and that even for *Conscience sake*.

4. That it is the duty of all those that will approve their hearts unto God, and declare unto his people that they are his, *Jam. 2. 18.* to walke in a *spirituall* totall Separation from the men of the world, by joyning themselves freely and voluntarily to a true visible Church, there publickly to worship and serve the Lord according to his own *Laws*, *ordinances* and appointment, seeing the Lord never promised his presence, blessing, peace, nor protection to any persons whatsoever, but onely those that walke in this *State*, *City*, or *Kingdome*, into which all his people are bound in *Conscience* to enter into it, *Esa. 26. 20. Mat. 28. 20. Cant. 1. 6.* that desire according to their duty to glorifie him in the eyes of the world, by holding forth the publick profession of the purity of his truth as so many burning and shining lamps in the midst of a perverse and crooked generation, *Mat. 5. 26. Phil. 2. 15.*

8. That is favours of a *muddy*, *earthly*, *carvall*, *base*, and *unsanctified* heart, for any man or woman whatsoever, be they *high*, or *low*, *rich*, or *poore*, to plead that the people of God may lawfully walke in a stragling *spirituall* way, though they joyne not themselves to a visible Church, *1 Sam. 15. 22. 23. Mat. 13. 41. 45. 46. 6. 37. Mark. 10. 22. 23.* for the servants of God in former ages made no cavils against, (neither needed they any pressing to) this duty, who with longing desires desired to come before God, and meet with him in this his *Sion*, *Psal. 42. 1, 2, 3.* and *84. 10.* and who have taken this *Kingdome of God* by violence, *Mat. 11. 12. Act. 2. 41.* and that such pleading doth declare that the chiefe treasure of such persons are the empty huskes, and base things of this evill world, and that their hearts are possessed with *selfe-seeking*, and *selfe ends*, and covetousnesse which is *Idolatrie*, *Col. 3. 5. Ephes. 5. 5.* and have no regard to Gods *glory*, or *honour*, for which sin he will plague them,

PROPOSITIONS.

them, 1 Sam. 2. 30. Psal. 2. 12. especially in their *inward man*,
2 Thess. 2. 11. 12. that they shall not excell in being famous
amongst the *true children of Sion*, for being eminent in the *know-
ledge of the true wayes and mysteries of God and godlinesse*, Esa. 19.
13. 14. and 59. 9, 10, 11, 12. Mal. 2. 2. 1 Cor. 1. 19. & 3. 19.

That *Iesus Christ* did *redeem*, and *save his people from the wrath to
come*, mainly and principally for this end, that they should *glorifie him
both in their soules and bodies without feare*. Luk. 1. 74. Joh. 14. 21.
23. & 15. 8. 10. 14. 1 Cor. 6. 19, 20. Rom. 12. 1. which is done
when they walke *unblameably*, and *uprightly* without any selfe-
respects in his *publike wayes*; which it is their *duty* so to doe,
Mark 10. 30. 33. in the worst of times, and amongst the great-
est oppositions whatsoever, Reve. 12. 11. & 14. 1. 4. though it
be to the *spraying of their goods*, and the *losing of their lives*, Mat. 10.
37, 38, 39. seeing *Iesus Christ* will have his full, and whole *price*
of all those that will truly imbrace and entertain him, Zeche.
11. 12. which is to part with all for his sake and glory, with
willingnesse, and contentednes, Mat. 16. 24, 25. Mark. 8. 34 35.
38. Luk. 9. 23, 24 & 14. 16. whose *praise and glory* ought to be
more precious and deare unto them, then all they have, are, or
shall be, 1 Sam. 4. 21, 22. Dan. 3. 16, 17, 18. that is to say, then
their own eternall happines and welfare. And that it is impos-
sible for any of *Gods people* to glorifie him aright, as they should
and ought to doe, till they be entered into, and joyned as *fellow
Citizens* with the *Saints*, Ephe. 2. 19. in this *heavenly State*,
City, or *Kingdome*, which he *instituted* and appointed principally
for the *perfecting and building up of the Saints*, Ephe. 4. 10. 12, 13,
14. out of which they cannot possibly *worship* him aright, nor
come to the true knowledge of the *naked and pure wayes of
God*: seeing this *City* cannot be measured by any but those that
are within it. Therefore the *people of God* according to his *pro-
mise*, Psal. 110. 3. Jere. 50. 4, 5. ought with all willingnesse, with
longing and striving desires (without any compulsion) to come
to *worship God* within this his *Sion*, *Tabernacle and dwelling place*,
Psal. 68. 16. as his *Saints* in old time did, Psa. 84. 1, 2. & 120. 5.
seeing here, and no where else he hath promised his *presence*,
with the *increase, and growth in grace*, Psal. 9. 11. & 84. 7. & 92. 13,
14. & 133. 3. Zeche. 8. 3. 12. and hath tyed all his *worship* ther-
to, Joh. 4. 23, 24. Lev. 17. 1. 2, 3, 4. 9. Therefore *blessed are they that
dwell in this his house*, that they may be still *praying of him*, Psal. 84. 4.

That it is as easie to prove that woman to be an honest woman, that
hath had twenty Bastards, as it is to prove the Nationall, or Parishionall

C

Church

PROPOSITIONS.

Church, or Churches in England to be Christs true Spouse, Reve. 13. 16. 17. & 16. 19. And that they who by reason of blind and ignorant zeale offered their Children through the fire to the Devil, and Molech, Psal. 101. 37. Jer. 32. 35. had as much ground and warrants for their so doing : as the members in the Church of England have for their worship and service which they publicly tender up to God, Reve. 9. 20. 21. & 13. 2. 4. And that in the worship and service of God there is nothing indifferent : but his commands doth strictly tie us to punctuall obedience in all times, ages, and places; and that we must not in the least have any respect to a misinformed Conscience, 2 Thess. 1. 7. 8. 9. 10. which so farre as it falleth short of the word of God, is faithfull, seeing it is to be guided by the revealed will of God, Deut. 29. 29. Eia. 8. 20. 2 Chro. 5. 15. 16. 17. and to be measured by it, and not is by a misguided, or erroneous Conscience, Mat. 22. 29.

That though bearing in it selfe be a morall thing, and though a false administration cannot destroy, nor annihilate any ordinance of God, seeing the ordinance Maker, is the onely, and alone ordinance destroyer, and nullifier, Act. 6. 14. yet bearing of the word preached from any false Officer whatsoever, is absolutely unlawfull, because it is a sinfull communicating, and partaking in his Administration, Office, or Institution, Mat. 23. 19. 20. 21. 22. compared with 1 Cor. 10. 18. & Mat. 10. 40. Luk. 10. 16. compared with Reve. 13. 2. 4 & 1 Cor. 10. 14. 20. 21. 1 Joh. 5. 21. Hof. 9. 4. for he that partakes in any administration in a State, whether true, or false, partakes in the State in selfe : Therefore though the naked truth of God in the purity of it, were taught by false Officers, in false Assemblies, yet it is as unlawfull for Gods people now to goe thither to partake in bearing of it, or to eat any spirituall meat there, as it was for the Israelites to goe to the Philistims when the Arke of God was in the house of Dagon, there to seek Gods presence : or for the Corinthians to goe to the Idols Temple to eat of their sacrifices there (though eating in it selfe be as morall as bearing is) yet the Corinthians going thither to eat of their set apart, or instituted meat, made them to have communion with Devils, who were the instituters of their institutions and state, 1 Cor. 10. 20. 21. and as lawfull was it for the Israelites to goe to Dan, Bethel or Gilgall, there to sacrifice and doe worship unto God (as it is for us to goe to heare the word of God in false Assemblies) unto which places the Lord peremptorily commands them they shall not goe, Hof. 4. 15. & 9. 15. Amos 5. 5. seeing the Lord had tyed all his worship and service to the Temple at Jerusalem and there onely promised his presence and acceptance of their service and worship, Deut. 12. 11. 1 Kin. 8. compared

PROPOSITIONS.

compared with Chap. 9. 2, 3. And that the Lord now under the Gospell hath as strictly tyed all his worship and service to be offered up and performed in that heavenly State, City or Kingdom before spoken of, which is called the new Ierusalem, coming down from heaven; the name of which City is, & The Lord is there. And therefore out of it to worship the Lord may we not goe, lest we sin as the Jews did who left the Temple, and went to sacrifice under every green Tree, which though their sacrifice which they offered up there was true sacrifice, yet, it comes under a sharpe reproof, as a grosse and remarkable sin; because they brought it not to the true State and Altar, where onely the Lord had commanded them to offer their sacrifice. Even so though persons goe to heare the word of God in a false state, and think they may lawfully so do, yet they come under the same reproof with the Jews, being guilty of the same sin, there being a true paralell betwixt the Jews offering up of sacrifice under the Law, which was part of their worship, and of our hearing of the word preached, which is part of our worship under the Gospell; the materiall Temple at Ierusalem being the type, and our spirituall Ierusalem, or heavenly State is the substance of it, in the which onely, and alone, and no where else his people are to tender all their worship, and service to him: seeing he hath not declared nor promised that he will own any service whatsoever, but only that which is offered up unto him within this heavenly State or holy City, his dwelling and abiding place, of which glorious and excellent things in Scripture & are spoken of. And that betwixt morrall things and institutions there is this difference: Morrall things are therefore good, because they are so in themselves. Institutions are therefore good because the instituter hath set them apart for a holy use, and ordained them so to be, as the Tree in Paradise; and the Tabernacle, and Temple, and all the things thereunto belonging, and all the institutions under the Gospell; as the Temple, Altar, and worshippers, all of which are institutions and therefore holy.

That that Learning of Curious Arts and Sciences, which men attain unto at the Schooles, is but Humane and not of God, the attaining unto which is no way necessary to the making of a man fit to beare office in the Church of Christ, but that man that wants them, may be a very way as fit as he that hath them. For they puffe men up with pride and worldly wisdom which is foolishnesse, and enmity against God. And therefore those that have these humane Arts, and earthly learning are not more unfit then others that want them, to be chosen by the Church of God officially to officiate therein, but because they cannot easily be tryed according to those rules which

* Revel. 21.
Ezek. 40.

* Psal 87. 3.
Isay 60. 19. 20.
Rev. 21. 3. 22.
Chapters.

* See for this,
A late printed
Booke, called.
The Sufficiency
of the Spirits
Teaching without
Humane-
Learning.
By Sam. How.

* 1 Cor. I. 19.
20. 27. 28. 3.
2. I. 4. 6. 13. 3.
3. 19. 20.

PROPOSITIONS.

* 1 Cor. 12. 6.
7. 8. 9. 10. 11.
* 1 Cor. 2. 10.
11. 14.

* 1 Isay. 44. 18.

* 1 A. 19. 19.

the Apostle Paul layes down to *Timothy* for that end. For with-
our *grace* they will, and do cheat, couzen, and deceive the Saints
many times with their Arts, by making that seem to be a *spiritu-
all gift from God*, which is nothing else but a *humane Art*. But
that *learning* which chiefly makes the Saints fit to beare *office*
in, and take care of the Church of God, is *divine* and *spirituall*
learning, of which God is the * Author, without which none are
truly able to know, and interpret the *holy & Scripture*. Therefore
wo, wo, to all those that follow, and are guided, and led by
Antichrists ignorant, and spirituall drunken Priests, whose soules
are so intatuated, and besotted with the abominable *fornications*
of the *Scarlet whore*, that they are not able rightly to know the
will of God, and therefore do they feed you with *ashes, froth*, and
scumme, and these you take for famous *truths*, their hearts being
so exceedingly deceived, that they are not able to deliver their
soules from their grosse abominable *Idolatri*, and *wickednes*, nor
say *it there not a lye in our right hand*: for as the Prophet * *Esay*
speaks, *they have no knowledge nor heavenly understanding, for God*
hath shut their eyes, that they cannot see, & their hearts that they can-
not understand. Answer these 9. *Propositions* O all ye Non-confor-
mists, or Reformists, if your much boasted of abilities, have any
reality or *substance* in them besides windie and cowardly brag,
(who think you are separated away from *Babylon* and *Antichrist*,
and yet you are in midst of it, and have *communion* with him) and
by Gods assistance you shall be punctually replied unto. But
look to it, if you goe to your cowardly fugitive, and run-away
Priests to get them to answere it, that you charge them not to
stufte their Books full with citations of their rotten, putrified
and empty Fathers, and Authours, and Heathenish Poets, and
Philosophers, which usually they do, giving us three of them,
for one well applied place of *Scripture*. But if now they thus
doe, of their Authority I shall no more esteem, then of the dirt
in the kennell: The most of whose Books are fit for no other
use, or place, then to be burnt in the fire, as the Books of those
that used *curious Arts* in the 5 Apostles time were, and so shall
the word of God grow *flourish*, and *prevaile* as then it did. Neither
let their answere be with tricks, and quilllets by the cunning of
their deceivable *humane Arts*, with which they can make *blacke*
seem *white*, just Jugler like; Nor yet with their rotten and false
Scholasticall distinctions, as hearing the word of God from an
officer, and yet they doe not heare him as an Officer, which is but
a Sophisticall distinction serving to no purpose. And all these
humane devises I esteem of no more use in matters of *controversie*
to

PROPOSITIONS.

to find out the naked truth of God, then pitch, rosen and flax is to quench fire, which will much more increase and aggravate it: even so will they, though things now should be very darke, yet the making use of them to make them more obvious and cleare, will make them more misty and obscure. Therefore I desire him, whosoever he be that answers me, to weigh things in the ballance of the sanctuary (I mean the unerring word of God) and to go to the Law and the Testimony, and speak according to that, otherwise I shal tell him (and that in the words of the Spirit of God) * *there is no light of truth in him.* Therefore let it be answered by the Authority of the Scripture, for it is that which testifies of ‡ Christ. And the want of the true knowledge of this is the ground of all *error* and ‡ *ignorance*, which your Priests by their rotten filthy Diabollicall arts, and inventions do obscure, darken, and eclipse: Therefore I doe verily think and beleeeve that for this cause God will never honour them to doe him any speciall or singular piece of service, *for he taketh the wise in their own craftinesse, and disappointeth the devises of the crafty, and sets up on high, those that be low, & maketh the wise men to perish, † and frustrateth the tokens of liars as they are) and maketh diviners mad, and turneth wise men backward, and maketh their knowledge "foolish,* which by dayly, and large experience we see manifested; and made good; nor never make use of them, for principall instruments to pull down and destroy the filthy black Sodomitist Babilonian Kingdome of Antichrist; for as fast as any of them by the word of God doe labour to pull it down with one hands, they by making use of their humane arts, and learning, build it up with both hands: and more strengthen the enemy with those their wicked weapons, then they weaken him with any other they can make use of. Therefore let all Gods people that desire with all their might to pull down the whore, and make her desolate, and naked; cry down all these wicked Arts, and humane learning, and all worldly wisdom to the pit of hell from whence they came, and only make use of the two-edged sword of Gods word, as the very chief weapon to pierce and run through the very hearts of the scarlet whore, and her upholders, for this will pierce even to the dividing asunder of the soule and Spirit, * and of the joynts and marrow, For the word of God is that two-edged sword that comes out of the mouth of the Lamb our Captain Christ Jesus, who sits upon the white Horse, who in righteousness and truth doth judge, and make war; and wish thou he goes forth conquering, and to conquer, and to smite the Nations and people that doe not, nor will not obey his truth, for he treadeth the winepresse of the fiercenes of the wrath of ‡ Almighty God. And

* *I say. 8. 20.*

† *Iob. 5. 39.*

‡ *Mat. 22. 29*

§ *Ioh. 5. 11. 12.*

† *I say. 29. 14.*

* *Heb. 4. 12.*

‡ *Rev. 19.*

with

PROPOSITIONS.

with this spirituall, overcoming, unresistable conquering weapon are we his Souldiers, or Armies, that are in heaven, or stand upon Mount Sion (that is, in the true Church, or state of God) ready to do our Fathers will and pleasure, to fight courageously against our spirituall Babilonian enemies, in following the Lamb whither soever he goeth, and to do him what service soever he pleaseth to call us to, and not to love our lives unto the death; seeing he hath redeemed us from among men, and made us Kings and Priests unto God our Father. Therefore O my Brethren, be exhorted to courage, and zeale, for the Lord and his truth: for this is it wherein he shall be glorified by us: therefore shake off all bafe, and carnall feare, and be not afraid of the greatnes of our enemies; but let us publicly in an united bond, profess the purity of his truth in sincerity, for we are sure by the word of his \dagger Testimony to overcome all that do oppose us: For the Lord ere long by the spirit of his mouth, and the brightness of his coming, in this his glorious Kingdome (before spoken of) will destroy the man of sin, that so long hath trampled this holy City under foot, for the prosperity and flourishing of which we are bound in duty to strain for, and hazard all we have. Therefore if I forget thee O Jerusalem, let my right hand forget her cunning; and if I doe not remember thee O Sion, let my tongue cleave to the roof of my mouth, yea if I prefer not O Jerusalem above my chief joy: For my soule longs, yea exceedingly with earnest desires to see Jerusalem become (as I am sure when Antichrist is destroyed she shall be) the prayse of the whole earth. Therefore all ye choice Speare-men of the Lord, be as valiant for your God now in the dayes of Babels tottering, as \dagger Davids worthies was for him, and stoutly break through the Hoasts of the Babilonians those spirituall Phylistims, and fetch, and take the water of life from out of their polluted hands, which they theevishly have stolen, and usurpedly make use of, that the Lords weake ones may freely drink of it without feare of being poysoned: and let us all, yea every one of us that stand upon Mount Sion with our Fathers name written in our foreheads according to our duty. Let us put our selvs in array against Babylon round about, and call together the Lords valiant Spearmen, and Archers against her. Therefore all ye that bend the Bow, Camp against her round about, and let none that belong unto her escape; but recompence her according to her worke, according to all that she hath done let us do unto her, for she hath been proud against the Lord, even against the holy one of Israel. Therefore let us cause her young men to fall in the streets, and all her men of war let us (as much as we are able) cut off. Now her choice men of war are her officers, whose officers is that great River Euphrates spoken

\dagger Rev. 12. 12.

\S Psal. 137. 6.
7.

\dagger 2 Sam. 23.
16, 17.

\dagger Iere. 50. 5.
51.
Reue. 18.

PROPOSITIONS.

spoken of in the *Revelation*, which principally we must labour to dry up, because till it be dried up, *we the sons of righteousness, and Kings of the East cannot come to take her and destroy her.* Now the chief meanes to dry up her offices, is to refuse all spirituall subjection to them, and not to give to any of them at any time their usurped fees, for this I will maintain, that it is absolutely sinfull, and unlawfull to pay unto them any money which they demand, as an Ecclesiasticall right, or to enter bay unto them: therefore in my judgement those doe deny and dishonour God, and his truth, that directly or indirectly fee, or give money to their Diabollicall Purlevants, for their liberty when they are taken by them; sure I am the Apostles and their followers were never so base and cowardly: yet this is a common sinne amongst all our Congregations, the Lord amend it: and in after time give us more courage and zeale for his glory, otherwise our condition will be like to *Laodicea* even to be luke-warme, for which we may shortly feare the Lord will spew us out of his mouth. A Second sort of her Champions, are those that draw nearer to God in many things then others of their Bretheren doe, and these are called *Puritans* or Professours, whose vizards I have in part in my foregoing Propositions unmasked; and these by how much the more they seemingly draw nearer to God in their false wayes, so much the more hurt and mischief they do, by keeping others more weaker then themselves from a willing stooping intirely to the Scepter of Christ, for which sinne the Lord plagues them: for it is dayly seen that even Publicans and Harlots enter into the Kingdome before them, to walke in that order which God hath appointed for their building up, therefore against these should we fight, and with all our strength and cunning, take from them their masks, vizards, and figge-leaves, * unto whom I may truly say as God by the Prophet * *Esay* said to the old Babilonians, *that your wisdoms, and your knowledge hath perverted you, which makes you say in your hearts you are well and need no mending. Therefore shall evil come upon you, and you shall not know from whence it ariseth, and mischief shall fall upon you and you shall not be able to put it off, and desolation shall come upon you suddenly, which you shall not know.* Therefore stand now with your enchantments, and with the multitude of your services (that is to say, with your tricks and quilllets, and cunning (subtle-deceiving shifts) wherein you have laboured from your youth, if so be you shall be able to profit, and prevaile; you are wearied in the multitude of your Councils. Let now the Astrologers, the Starre-gazers, the monethly Prognosticators (that is to say, your famous Priests,

those

* *Esay* 47.

PROPOSITIONS.

whole wife and learned men (as you esteem them) whose frothy sayings, and foolish counsell by some of you are judged as Oracles, let these I say stand up and save you (if they be able) from those things that shall shortly come upon you, Behold they shall be as stubble, the fire shall burn them, and they shall not deliver themselves from the power of the flame thereof, and there shall not be a coale for you to warme at, nor fire to set before you. Thus shall it be unto you with whom you have laboured, even your spirituall Merchants from your youth, they shall wander every one to his quarter, none shall save you. O Iehovah thou Lord of hosts, and powerfull God, that thou wouldst rend the heavens, that thou wouldst an wrath and fury come down, that the Mountains might flow down at thy presence, as when the melting fire burneth, even the fire that causeth the waters to boyle, to make thy great, dreadfull, and terrible name known to thy Babilonian Antichristian adversaries, that the Nations thereof may tremble at thy presence: and hasten thy coming in thy glorious Kingdome, and cause the brightnes thereof to scorch, torment, and torture the very soules and spirits of thy spirituall enemies: and put \S Nehemiahs courage, and zeale into the hearts of all the Lambs redeemed ones, that they may at once pour out the Vials of thy fury and fierce indignation \S upon the very throne of the Beast, to the ruine thereof, that his worshippers may gnaw their tongues for very pain, and cry out with weeping, and wailing for the destruction of their spirituall Babylon, alas, alas; and cause thy servants in all their spirituall battayles never to make use of any of the Beasts foolishnes, or humane weapons, which are no better then bul rushes, but make it known unto them that it is their duty to be as unlike unto him in all things whatsoever as \S possibly they can, and to keep close to thy Law and Statutes, \S For blessed are they that do thy Commandements, that they may have right to the Tree of life, and may enter in through the gates into the holy City.

And so my opposites I bid you farewell, and rest yours in any service for Ch^rist his truth and glory, to be commanded, and truly desiring the good and welfare of your soules,

N. E.

F I N I S.

Library of the
UNION THEOLOGICAL SEMINARY
New York

